/vii cont./

The German consul in this emporium of Amazonas, Herr Sesselberg, as well as the German ambassador in Rio de Janeiro, Herr Le Maistre, gave us the most gracious reception.

/viii/ The ethnological collection, which, despite all the difficulties of transport, we salvaged successfully and almost without loss, was given to the Berlin Museum für Völkerkunde.

Herr Professor Baron Karl von Fritsch kindly undertook the identification of the rock samples gathered on the trip, a considerable part of which, however, was unfortunately lost.

In working up the linguistic material I was enthusiastically assisted by my friend Herr Dr. Georg Wenker in Marburg.

The illustrations, with the exception of the ten separate pictures which Mr. Johannes Gehrts of Düsseldorf made, as well as a few photographs collected on the trip, were done by my cousin, Wilhelm von den Steinen, from his numerous travel sketches. In the case of the ethnographic plates, he was helped by a few photographs, for which I am indebted to the Assistant Director of the Berlin Museum, Herr Dr. von Luschan.

Besides an ethnographic and a simple survey map, a special map by Herr Dr. Clauss, which was made available by the publishing firm of Justus Perthes, was added to the book. The results of our meteorological and geographical studies were published by Dr. Clauss in detailed form in the May and June issue of Petermanns Mittheilungen for the year 1886. He also erected a small meteorological station in Cuyabá, in order to obtain a series of observations over a longer period; Herr August Karstens, a German master tailor in residence there, has earned the most commendable merit for filling in as best he could the considerable gaps in our meteorological knowledge of central South America and has already sent in a continuous series of observations.

I am particularly indebted to Herr Capistrano de Abreu of Rio, the translator of "Wappaeus," who was indefatigably active in obtaining for me excerpts from older works in the Bibliotheca Nacional.

/103 cont./

151 only Reginaldo, who joined us, laughed and said definitely that the person approaching was Clauss coming on foot. And he was right.

191 They all understood at least a few scraps of Portuguese.
648 They are on good terms with the Coroá, who, they said, call themselves Kayacho. It seems that they impress them because of their rifles; Reginaldo did not like to talk about this point. One had the impression that, according to his inner feeling, he was, after all, on the side of the wild Indians and against the Whites. As a clever man, he took advantage of the benefits offered by the Brazilians and did not fall out with the barbarians.

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João and Joaquina.

648 The Bakaïrí mansos /meek Bacairi/ bow to authority; in their hearts they are the same people as the antiguos.

126 /104/ We were busy for a number of days; Clauss worked out the itinerary and took the ground temperature, Wilhelm drew, I took body measurements and made the glossary that ap-
[115] pears in the appendix. Besides Reginaldo, I was aided in particular by good-natured Antonio, who put up with everything and would have given anything to go with us. But he did not even dare ask the strict captain for permission. Castro, too,
122 was busy with notes. We shared the hut with him and the cadet.

/105 cont./

533 sounds not unpleasant, and has something both gentle and fascinatingly eerie about it at the same time, just as the wailing night-wind blowing down the chimney is described when the storyteller /106/ first gives thanks to God that he is lying warm and safe in his snug bed, but is again and again obliged to listen to the weird lament and finally sees in a dream the ghost of a
122 friend who lies dying. We sat crowded against one another in the
[354] small room; a gourd filled with fat, in which a wick was burning, lay upon the floor; I was glad when the gourd also started to burn and we were able to step outside where the stars glistened and we shook ourselves -- the shuddering was over.

562 The women held out until 19 June; then they came; Reginaldo fetched them; a dozen in number, they walked one behind the other across the campo, the father of the tribe in the lead.

[609] On this afternoon, however, not one of them would let herself be looked at closely; the procession entered the big house and disappeared. Reginaldo came to ask us for an opera glass that he wanted to show to the women. Toward evening they appeared again and left single file as before. During the night they slept in the forest, a brief half an hour away.

292 On 20 June they appeared again; Reginaldo looked superb
[301] at their head; he wore his gray felt hat, his blue captain's uniform and white trousers, walked barefoot, and had a blue-white
123 feather stuck crosswise in each ear lobe. He was very agreeable
[126] that Wilhelm should sketch him in all his glory. Moreover, he assumed, and we daily encouraged him in this, that we were conducting all inquiries concerning the Bakaïrí only in order to report them again to the Emperor of Brazil -- at least the man understood that and for this purpose he was glad to oblige.

[291] He also accompanied us to the women; they were barefoot, of course, but otherwise wore the complete costume of the female rural inhabitant; the majority were of a mature age; I liked best one big, strong girl whom Homer would have called βοωπις. -- The captain's wife, christened Ines, was quiet and pious and looked as though she had had many a care. We tried to

/106 cont./

123 shake hands with each one, but they evidently did not know the purpose of this; when we put bracelets and earrings on them, however, they understood this immediately. The children had to have something too.

[126] Wilhelm was allowed to sketch Frau Ines behind the house; as yet I did not dare think about taking the measurements of the women, and then fate knocked on the door.

122 Very unpleasant discoveries about the condition of the supplies changed the entire situation.

On 18 June we had already reached an agreement with

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Bakaïrí boy.

122 Castro to wait at most three more days for Tupy; in view of our uncertain /107/ future it was not to be justified if we did not use the favorable time of year better. The Bakaïrí figured five days more to the Paranatinga; another stop was necessary in the second aldeament, let Tupy follow us there. As far as the lost iron goods [501] were concerned, we had become less worried; Daniel had first called our attention to the bark canoes of the Bakaïrí; on the Rio Novo there was only a very small one that was being used as a trough; we were to see them on the Paranatinga; if we could make up our minds to make do with these bark canoes, we would need only a few tools, which perhaps could be obtained from a fazendeiro /see "Fazenda" in the glossary, p.171 / living near the Paranatinga. The advice was good.

/120 cont./

144 mother, but that among his forefathers, as among Reginaldo's, mixture with "Brazilian" blood had taken place. This, however, seemed to be more a conclusion based on the wavy, soft hair of the two, rather than on definite knowledge. In any case, it was noteworthy that Luis declared the two brothers João and Antonio to be the purest Bakaïrí; to me, too, they had seemed the most typical physiognomies and most resembled the Rio Novo character. Since Antonio is the one who was induced to accompany us
• 126 [142] and could thus be photographed in Rio, I may call attention to his picture as the most faithful reproduction of a true Bakaïrí.
[732] Unfortunately the handsome youth had a slightly shortened leg as the result of a fracture, so I contented myself with a bust portrait. The defect was not very pronounced, by the way, and /121/ /illustration appears here/ /122/ the awkwardness that Antonio, strength and agility themselves, presents in full figure amidst the group of Kameraden /see the glossary, p. 171 / (page 28) is largely due to the anxious moment in front of the photographer's apparatus.

Wilhelm made all the other portraits with the camera clara.

162 Carlotta was a Parecí brought back from Diamantino and the wife of the absent Captain Felipe; her small eyes and the root of her nose, which was flat from eyebrow level to the inner corner of the eye, distinguished her strikingly from the Bakaïrí
[648] women. The two Cajibí -- a tribe that lives on the lower Rio Verde, a left tributary of the Paranatinga -- had been caught in the forest as children. /Illustration appears here./ The two
[582] young and pretty creatures were given as wives to the two oldest matrimonial cripples of the tribe, Caetano and Miguel, for the immoral reason that the youngest, as the best workers, belong to the mightier ones. Delicate skin, fine little nose under the likewise flat root, eye slits narrowed and drawn up toward the outside, in connection with which, however, the sharply folded upper lid did not overlap, they reminded one of the Japanese type, especially Caetano's not very feminine little wife.

[TEXT CONTINUES ON P. 20]

/123 cont./

162 Agosta. -- A boy Irineo (parents dead).
621 Luis (Bolivian), Martin (Brazilian) with wife Carlotta (Paraguayan) and child.

●126 I could not rejoice enough about the fortunate circumstance
115 that I was able to make the linguistic survey on the Rio Novo. Even with the intelligent Reginaldo it had been difficult enough to determine phonetically the inimitable tongue exercises that make up the Bakaïrí language, but with Captain Mêmo, who did nothing but nod contentedly, and the others who either laughed or grew impatient, nothing could be done.

On the other hand, I am indebted to Caetano for the legends which I shall retell later.

342 The largest house, which Captains Caetano and Felipe oc-
824 cupied together, was 21 paces long and 9 1/2 paces wide. The roof and walls, the latter supported by cross rods of tacoara /bamboo; see the glossary, p. 172 / consisted entirely of buritĭ /see the glossary, p.170 / straw. Only Miguel owned a round house, the inner frame of tacoara covered with buritĭ leaves.
[343] There were seven houses and two new buildings. In addition two pig huts. In the case of one new building, I inquired about the timber that made up the frame. Two tall aruera posts supported the uppermost longitudinal roof-beam of aricá wood (also cunhào de porco). The sloping side-beams of the roof likewise cunhào de porco, the two longitudinal beams guanandĭ. The smaller posts that supported the roof beams: timbó, peuva, carvão, branco. One roof was also covered with campo grass.

164 I visited Miguel, who had an attack of fever, in his bee-
352 /124/ hive. He lay in his cotton hammock and let himself be
353 waited on by pretty Maria. The whole room hung full of calabashes, rice and farinha baskets, skins, arrows -- things left by his grandfather; it was far more comfortable in this still true heathen affair than in the characterless huts of the adherents of
123 a mock civilization. With dreadful gestures of disgust, the old
[157] man swallowed the bitter quinine and buried his fever-reddened
[283] face in the hammock. Maria, in gratitude, baked me a beijú ↗ [Cf. glossary on p. 170 --Analyst

/161 cont./

123 They brought fire to us in the hut and withdrew after they had examined our candle closely. One or another, however, constantly came to have coat or trousers put on. One young man appeared and, pointing to his chest, complained, "tuck, tuck, tuck," about heart palpitations.

/162/ I gave him a powder, curious as to whether he would not reject it. After I reassured him a bit and patted him encouragingly on the shoulder, he drank the mixture slowly and fearfully, but drank it to the last drop. An unsuspecting little people. The procedure was described to new visitors, who listened with close attention; the little powder-paper was observantly looked over; but the curative power, which soon made its appearance, was apparently attributed to the knife with which I mixed the medicine. -- Wilhelm had Chinese fireworks with him; this suddenly went off in the yard and frightened them almost more than the shots. He secretly lighted a leftover little tube in the interior of the hut -- how it was possible is still a puzzle to me now -- but at the same instant the five persons present all started at the same time through the low door opening to the outside.

132 13 August. 7:00 A.M.: dry. 13.1, wet. 12.5.

123 Writing uncomfortable. Filling in from yesterday, I am
126 sitting outside on a dry beam that lies bare in the sand. It is still quiet. The professor has just carefully picked up the fireworks cases; he is standing in back of me and is looking admiringly at what I am doing. Scarcely a sound comes from the huts. A blue-
231 yellow arara on the roof has the floor; it pronounced the λ , on which I almost sprain my tongue, just as accurately and yet vaguely blurred as the natives. The tame pavão do rio clucks and gobbles in strange tones that seem to come from a music box; bored by the morning mood, a green parrot is sitting on a bare branch of
000 shrubbery. I hear with displeasure that someone is drinking in the house, mingau again?

/164 cont./

287 The triangular garment of the women, a folded piece of
291 bark bast, supposedly from the schischá tree, has a base of four centimeters and a height of one to one and a half centimeters.

A girl about ten years old is still completely naked.

302 The nasal septum of the men is not pierced; the beard hair,
[304] /165/ if a natural tendency for it is present, as well as all the hair (among the women, too) with the exception of the head hair, the eyebrows, and eyelashes, is carefully removed.

224 Around 10:00 in the forenoon Clauss came with Antonio; a
[622] few men also arrived from hunting, among them the chief, an older gentleman with an anxiously serious official face and a
162 fat little belly. We count ten men, seven women, five boys, four girls.

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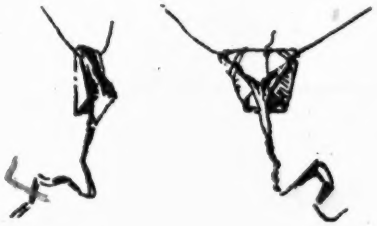

Clothing of the Bakaïrí women.

372 Pauhaga showed us how they make fire. They take two long, thin sticks of the same dry wood; into one a notch is scraped; while one man now holds this in position on the ground with two small sticks, a second man twirls the other stick rapidly between both hands in the notch. The dust that is rubbed loose glimmers.

● 126 We did some bartering; I measured a few men. They patiently allowed it to be done.

157 These "wild" Bakaïrí are alert, teachable, and certainly very good-natured. They do not steal, although we are carrying
[273] treasures with us. They have no intoxicating drink; they refuse
[276] tobacco. On the second day, together with their wives, they visit
609 us in our camp -- the "docile ones" on the Rio-novo, on the other hand, preferred to sleep with those in the bush as long as we were in the aldea. On the first evening a savage drinks a medicine that I

/165 cont./

609 mix for him -- whereas the boy of a Brazilian colonist, to whom I was called in Rosario, leaped out of bed and fled from me into the forest.

186 823 The old sibyl joined us this evening on the open plaza. She pointed to the west, "Bakaïrí!"; to the south, "Bakaïrí!", to the north and east likewise "Bakaïrí!" and finally, describing a circle in the air, she summed up with proud satisfaction, "Bakaïrí!" In translation: "All this is subject to me, admit that I am fortunate."

132 14 Aug. 6:00 A.M.: dry. 11.7, wet. 10.6.
2:00 P.M.: dry. 34.9, wet. 20.0, clear, NE 1.
4:05 P.M.: I 740.8, II 730.0, dry. 34.0, hypsom. 98.825.
9:00 P.M.: dry. 18.0, wet. 17.0.

●126 /166/ I was fortunately able to measure three women.
[124] [532] Antonio is very useless as an interpreter and causes more difficulties than the harmless people themselves. I also traded for a few maize-straw dolls; judging from the ease with which the transaction was made, there seemed to be no higher or in any sense a religious meaning attached to them.

592 We spent some time in Pauhaga's, or rather Chief Cavácо's house, it differed in nothing essential from that of the professor; there were no straw dolls.

137 252 We found inhame (Dioscorea, yams), which we greeted with joy. -- The fish are grilled on just such racks as we came across on the Batovy; they are exposed to the fire until they are encased in a thick charcoal crust; capybara leg, which tasted like fat fish, and monkey steak were also charred on the outside in this fashion. The crisp charcoal gives the insipid-tasting meat, which is not salted, an -- faute de mieux -- improved flavor. The [263] Bakaïrí are also familiar with a very medicinal tasting salt made from tree ashes, which, however, they do not seem to use in the preparation of food.

609 431 252 The soldiers, who were paying their farewell visit, were given generous quantities of beijûs, puvas, and polvilho /manioc flour; see the glossary, p.172 / as presents. The grated and pounded mandioca is pressed through mats; the pulp is put into

/168 cont./

126 During the night there was heavy dew; in the forenoon we dried Wilhelm's things; it is a pity the way the drawings look, the sheets are stuck together and bent. How could we have brought photographic chemicals through here?

136 At 1:00 in the afternoon slowly off. Several times a sandy shore 20 meters wide; masaricos, small black-white, red-legged shore-birds. Numerous traces of the tracajá turtle; the people poke in the sand with an arrow or generally simply follow the tracks of the tracajá and with their hands dig up the shallow pit that shows the impression of their bodies. In one nest there are 17 eggs, in another 15; the egg is white and gradually shades to gray; 4.9 centimeters long, 3.2 centimeters wide. Temperature of the sand 57°.4. The verdict about the empty nests, merely in passing by, is often: "Here the lizard has fed."

It is wondrously summer-like: current, sun, charming leafy shores, yellow butterflies, and no mosquitoes or wasps. Many novatos. Endless meanderings; we covered about two legoas.

Valentin caught a large pintado fish; see the glossary, p. 171/; Satyr was almost pulled out of the canoe by a pirahyba that was supposedly as long as he was. Loud buzzing and chirping in the night air. The sabiá was singing.

122 17 Aug. φ 13° 7'.3, λ 6'.1, km. 0.57, total 142.32.
132 6:35 A.M.: dry. 11.3, water 23.5.
7:30 P.M.: II 732.0, dry. 21.0.

Shivering I awoke during the night and believed that I had [361] fever. It was the cold. Very soon we arrived in the harbor of the second village.

227 A fisherman's hut lies at the entrance of the forest; here are baskets shaped somewhat like an elongated spiked helmet, into which, from the inner rim, a small collecting funnel with a narrow 487 opening leads inside. The path stretches inland one legoa and is very similar to the one from the first village.

594 After a few steps we were received by two good acquaintances from Aldea I, who had gone overland to announce us to their fellows.* One of them in blue trousers and red striped shirt, the

/169 cont./

126 [301] I acquired cheaply some belt strings of round stone disks with the diameter of a thick pencil, as well as a necklace of jaguar claws, by hooking the fish hook, as an ornament, into the ear lobes of these people, who do not know how to appreciate it as a means of catching fish.

622 The chief was striking because of his stupid face and a big nose; he treated us with aristocratic indolence and indifference. --
301 Several wore two yellow feathers in each ear; these were stuck
237 in a little bunch of red feathers that protruded from a small husk. The most beautiful head-ornament, however, was a simple row of yellow feathers up to 12 centimeters long, in the center of which towered a long arara feather.

562 Stealthily a few women appeared. There was an old woman
[554] here, too, who /170/ kept the tribe in order; she had curly hair.
[302] One woman, who had a boy astride her right hip, was painted all over her body with a disgusting yellow pigment.

342 The two large huts were round, the two small ones ellipti-
345 cally long, resembling scales. In one of them, the festival hut,
353 we discovered strange things. Between the supporting beams, on cross-poles, hung a great number of the most diverse colorful
292 headpieces. They all had a straw frame for fitting them on the
532 head. The colors were white, black, red, and orange, all applied crudely. There were open cylinders of bast of the consistency of cardboard, red, set with black squares; two large gourd /illustration appears here/ vessels, one with small yellow feathers pasted over it, the other with small blue feathers, and smaller ones painted with red and white areas; on the edge buriti fibers one meter long hung down like a woman's hair; a stuffed hide of a little fox, likewise an otter, both with a straw frame for putting them on. Two black and white sword-like pieces of wood -- representing rattlesnakes, according to Antonio. A stiff frame of stalks, in which sat little swallows, with cotton stuffed in between everywhere. The birds, perfectly recognizable in shape, white, head and back of neck black, a few with yellow belly. A larger bird, painted red and black, was looking out of one of the cylinders (1).

1. Cf. the first ethnological plate /see pp. 160-162/.

/62/
342 Tumayaua's house was a little smaller; here Eva's children peeped out of the little hammocks, but otherwise the picture was the same.

122 The lodgings pleased me more than the second part of the
262 room-and-board. As far as my diet was concerned, it was bad. I did not see meat at all during my stay in the village, if I except two mice that were shot. Fish was given to me rarely and in small portions as though it were one of the costliest of dishes: once a little pot of creatures the length of a little finger in a saltless broth with a corncob stalk as a spoon; twice a piece of
[252] grilled fish barely hand-size and served on beijú as on a small plate; and once a piece of electric eel, almost too fat, but good and with a skin like smoked eel. Then once I was allowed to dip beijú in fish oil, which would not have been a special delicacy even for the Bakaïrí if in their childhood they had been obliged to
[252] take cod-liver oil. I do not find anything else recorded in my journal -- on the other hand, on the first day my intended shared with me roasted maize kernels which she held in her lap as she squatted on the ground; occasionally she also brought me a couple of mangabas, and during the inquiry about vocabulary, Eva offered me ants, a palm-boring beetle which still had half a leg, and a fat larva, all of which were supposed to be "iwakulukulu," the superlative of everything good and fine in Bakaïrí. There was no
272 lack of mandioca flat-cakes or beijús and drinks. The festive drink, püserego, however, lasted for only two days; greenish gray like soapy water, warm and covered with bubbly foam, it never-
262 theless had a pleasant, insipid, sweet taste. The beijús were very different in quality, depending on the type of flour; they were usually crumbled and, mixed with water, taken as a drink.

[122] On the other hand, my hosts were heartily willing to relish the little that I had with me in the way of beans and salt and urgently begged for them. There was some difficulty with the beans. Paleko and I together cooked them, but both for the first time in our lives. I kindled the fire and he fetched sticks of wood; we set an earthen pot with the beans in it on three stones and cooked
533 122 away. Paleko sang to it, plaiting his basket and beating time softly

/62 cont./

533 with one foot. I tried to get the words and read them back to
●[126] him, singing lustily in his fashion. Unfortunately I do not understand the text, and unfortunately the notes even less; I can only say that the rhythm was very pronounced and that, when only the old man sang, one thought one was hearing a whole company as they ran and stamped in a circle.

539 kuyé kuyé kutapayó kuyé -- kutapayó hohóhohohú
533 yaliwayáhahú ohohú uhó -- ohóhóho huhohohú ohóhóchú.
ênu hitenó kuyé -- kutápayó yekútapá yekútapá ohó.
This verse contains something about eyes, a similar one with kámi hitenó etc., about the sun (*).

*kámo, sun. Nu-Aruak /Arawak/ word. The following yawalí is the name for the throwing stick and the throwing-stick dance of the Tupí tribes of the Kulisehu. The words are probably only partly Bakaïrí.

/63/ yáwalí, yáwalí i í íi pekóto, yawalí ii ii éh hé hé yawalílawí.

yáwalí pinakú yawalí eh he hé, yawalí henemánekabó yawalí eh he hé, yawáli he he hé.

yawalí nawí ehé, yawalí nawí ehé, yawalí nawí ehé, yawalí nawí ehé-yä.

Like the yawali song there was another with endless repetition: wákutuyéh, wákutuyéh five times, wakú wákutuyéh etc. ad infinitum. Then Paleko also knew a song of the Nahuquá that referred to the beautiful sex, táu, woman: yámikú hezé hezémitáu -- yámikú erehezé mezé mitáu.

533 In spite of the rousing marching songs, no boiling and gurgling appeared in our bean pot; only modest bubbles of foam floated on top, and after two hours the slightly heated legumes were still raw. Not until my intended came along and took charge of the matter did the tempo of the beans become livelier. She, too, sang "kuyáuhu kuyáuhú (diphthong au) with a soft voice
[539] a little like the melody, "Wir hatten gebauet ein stattliches Haus" /"We built a stately house, "a German student-song (translator's

[See The discussion of the Throwing Stick on P. 239ff.--Analyst]

/65 cont./

124 say, an Arab, who would feel awkward about looking into the un-
83 veiled face of a European woman, or a Chinese, who would fall
[192] into the most anguished embarrassment if chance showed him her stockingless little foot. It is true, the subject that seems shocking to us gave the Bakaïrí, men and women, decided pleasure, and if a pedantic ponderer who wants to have modesty in our sense preserved at any price as the innate heritage of humanity would like to conclude from this increased measure of merriment that the bad conscience of a tribe that had sunk from a higher morality was stirring, I can only reply to him that their merry laughter was neither impudent nor did it give the impression of cloaking an inner embarrassment. On the other hand, it undoubtedly had a slightly erotic timbre, and, much as occasion and accompanying circumstances among true primitive peoples must differ, it altogether resembled the laughter that one hears at our spinning-

[illegible]

in the intercourse between the two sexes. For from this same
[531] natural joy, as we shall see later, there resulted one of the most common ornaments in their painting, namely, the uluri of the women, represented on numerous implements as the original form of the triangle.

• 126 I wished to have the uluris made in larger quantities for the collection. Which aroused great merriment. Thus one afternoon there was lively tailoring. We were sitting behind Tumayaua's
[252] house, an old woman was baking beijũs outside, pouring the flour
[524] on the pan, spreading it smooth, and /66/ skillfully tossing the
[283] finished flat-cake on a sieve, the children licked up püserego and
[289] played catch with feather-decorated maize balls, and four women and girls were twisting the threads out of palm fiber, folding the "little skirts" out of brownish-yellow leaves, and handing me the
126 neat work in quantity and in all sizes. The only thing that I must
291 add is that one woman was very baffled and looked about helplessly when I asked for an uluri that she was wearing. But no feeling of modesty related to the exposure had anything to do with this embarrassment; rather, what feeling of modesty was present should be called a physiological one, the existence of which I do not

2: Steinen--30 E,D-5 (1884; 1887-1888) 1894 SP7 Bacairi SP7

/66 cont./

126 291 dispute. When I then asked several women at the same time for their uluris and precluded any misunderstanding by pointing to the collection, it was granted me unhesitatingly /"asutandilon"/ and laughingly.

264 596 On the other hand, I observed a clear feeling of modesty on an entirely different occasion, and, to be sure, in -- eating. I had an opportunity to confirm it only among the men, and I should imagine that it is even less likely to be absent among the women.

On the evening of 13 September, outside on the plaza where we men stood talking beside the manioca rack, Tumayaua offered me a piece of fish that I, overjoyed, wanted to eat immediately. All of them bowed their heads, looked down in front of them or turned away with expressions of painful embarrassment, and Paleko pointed to my hut. They were ashamed. Astonished and taken aback, I went into the flute-house to eat the fish. I had not yet finished my meal when Kulekule entered; he wanted to be shown in greater detail the use of a fishhook that had been presented to him. With a face that clearly said, "Ah, you are not yet finished," he sat down on the floor, silent, turned away and with head bowed, and waited. On the next evening I again received fish outside, but it was already dark; I ate, turning modestly toward the dark background of trees and thus did not seem to give offense.

When Paleko brought me the pot of little fish, we two were alone in the flute-house; he turned his back to me and did not say a word during the long time while I was struggling with the bones. I gave Tumayaua some of our bean dish; he took the portion and walked as far as his house, where he sat down, ate, and in between, but without turning his head, called over and took part in our conversation. He had thus quite purposely removed himself. In the house the women were eating, each by herself, in the vicinity of the fire; they brought the men their meal, and each one ate at his place. Alakuai, for instance, was making himself very comfortable; lying in his hammock, he reached down to the pot on the floor, dipped into it with his fingers,

2: Steinen--38 E D-S (1884, 1887-1888) 1894 SP7 Bacairi SP7

/71 cont./

201 412 [536] No activity with a tool of metal, stone, tooth, or wood was discussed without the appearance also of the appropriate sounds to portray it. It is true that a good part of this was to communicate with me, who knew only the rudiments of their language. They were more sparing with these /72/ sounds and gestures in their own conversation, but they nevertheless had at their disposal in ample measure the auxiliary language of expressive movement and used it in their communications with other tribes, as I saw later, in exactly the same way as with me. Thus the disadvantage that each tribe speaks a different language is of little concern. understanding was possible without difficulty even for a Kazaiben, for the gestures, stereotyped, to be sure, nevertheless contain full clarity and still are not reduced to conventional abbreviations.

123 153 They also manifested an attentive interest in the interjections and gestures peculiar to me, which, of course, involuntarily any feeling with a sound that was strange to them, it was imitated; if I whistled softly to myself, I could soon hear one of them whistling happily along with me. Particularly if I laughed loudly and struck my leg, there was general acknowledgement: they would immediately slap their naked thighs, and Homeric laughter filled the village plaza.

126 My linguistic notes of the day, which I would bring out, were gone over once more in our tobacco club and were enriched by small contributions. The constellations, the names of animals, the inexhaustible material for parts of the body, and whatever the moment offered were noted down, read aloud, and confirmed with approval.

123 I, too, however, offered mimic performances, for which my interesting oxhide offered the first occasion; I demonstrated our domestic animals to them and achieved a greater measure of success among my small, but grateful public than could ever have fallen to the lot of even the author of "Tierleben" /Animal Life/ or much-admired performing artists. Above all they became acquainted with cattle, sheep, and dogs, whose size and characteristics I described graphically to them as best I could,

/77 cont./

115 157 The various men on detached duty were very different in their usefulness for my purposes. Some tired too quickly, others were too unsteady. Fat, peasant-like Yapũ, for example, yawned after a few minutes, and his face seemed to say, "Sir, you are asking too much," and Luchu, the vain fop, only wanted to amuse himself. Of the younger ones, only the remarkable Kulekule was of any use to me. He was, in fact, taciturn and reserved, but he obviously liked to come, laughed quietly to himself, and then when he opened his mouth to speak, he answered better than the rest. He had received beads from me for a pot, but he had to give them up. I presented him with new ones and did not accept another pot that he brought me. He was happy about that, gave [123] me a bowl of the insipid pogu drink, and sat down beside me, leaning his head confidently against my shoulder. My most faithful guardian was Paleko, with his long hair sprinkled with gray, 000 emeritus of a Gymnasium. In fact, we were often reminded of European physiognomies, whose owners would perhaps protest at being compared to a naked Indian. Ehrenreich and I, for example, were jokingly and seriously in complete agreement that we recognized a couple of gentlemen from the Berliner Anthropologischen Gesellschaft on the Kulisehu; naturally these gentlemen did not resemble the Indians, but the Indians resembled the 123 gentlemen! I was alone with Paleko for half days at a time. Now and then, Eva or my intended or the Egyptian came alone or together, giving the two of us a little company.

461 Paleko plaited dainty little baskets, repaired weirs, twisted twine out of palm fibers, and did whatever else there was 126 in the way of such light tasks requiring patience. He gave me not 191 only words and sentences from his mother tongue, but also a list of Nahuquŝ words, which proved that he had associated a great deal 114 with these neighbors. He put less value on learning my language than the young people did. I would rather have given them German words instead of the Portuguese, but I regarded it as my duty not to confuse the poor souls for the future. Since my knowledge of Bakaïrí was still very meager, I progressed but slowly.

/79 cont./

193 The simple result is that all kinds of things that do not belong to it are regarded as part of the stem, and the form is used on all kinds of occasions where it is appropriate neither according to person, time sequence, or other nuances contained in it. The organic structure of words becomes rigid, and the sentence becomes a mosaic of the crudest sort made up of nothing but fragments. But there is provision for understanding; for the Indian, with his talent for the characteristic, the chopped-off fragment of a word suffices completely for the entire sentence, and, what is worse, if one wants to make progress in the language, it is all the more agreeable, of course, if one needs only the clumsy content of the communication; he himself soon adopts the new manner of expression: fluent conversations are carried on by barter with stamped coins instead with living words.

194 circumstance that the Bakairi did not understand my questioning tone.
[194] They imitated it instead of answering. Obtaining the names of
[153] the objects present was done without any trouble; they even anticipated the need, pointed to those I had not yet asked about,
126 and said the names. I went into great detail with the parts of the
193 body because they are always joined with pronominal prefixes; thus the Indian does not say, for example, "tongue," but always, with the addition of the person, "my tongue," "your tongue," "his tongue," and thus there is a grammatical value in this category of the list. It was therefore well to note whether the part of the body whose stem one was asking for was shown on oneself, on the person questioned, or on a third person, for the answer was accordingly: your ãlu, my ulu, his ilu, or in general kχulu, the tongue of all of us here.

126 Recording animal names was a pleasure, for here the imita-
192 tion with sounds and gestures was the most artful. A snake, an
536 alligator head, or the like was also drawn in the sand. The
825 quantity of the many individual statements was a hindrance to me, since I did not know enough about the voices and the behavior of their animals; they offered me subleties in the distinction of species which, to their surprise, I was unable to appreciate, and

/79 cont./

126 192 536 825 sometimes I am afraid I betrayed what to them were incredible gaps in the most ordinary education.

The most difficult problem lay in the verbs, and, to be sure, not only because of the complication of forms. If I succeeded in writing down short sentences in which something was said about an occurrence that was just going on, even if I myself performed all kinds of actions, such as eating and drinking now of this, now of that, which were supposed to give them the content of a sentence, /80/ gross errors were nevertheless unavoidable. Unfortunately, they often said things that were different from what they were supposed to say according to my request and criticised the action instead of naming it. They were thinking for themselves and not for me. And in these efforts their readiness to imitate was disturbing to a high degree. I thought nothing would be easier than to obtain at least those intransitive verbs that could be evoked by unequivocal mimicry on my part; I would indeed need only to sneeze, cough, weep, yawn, snore, only to get up, sit down, to fall, and so forth, in order to be immediately rewarded with the matching words. But they either clung to the contemplation of the process itself, thought I wanted to go away when I stood up, righteously joined in when I yawned, because they, too, were tired, or were royally amused at my strange doings, and, amidst much laughter, would likewise abandon themselves to sneezing, coughing, and snoring, without, however, saying the redeeming words.

I made the best progress when I gave them the Portuguese word and applied the formula: the Karaibe says it thus, how does the Bakaïrí say it? Here I finally almost always met with understanding and response, for they were mad about learning my language.

[811] They were very grieved that they did not understand me better, and, confusing hearing and understanding, they asked me to cure them. I had to put saliva on my fingers and with it rub the auditory entrance for them. Their comprehension of Portuguese 151 191 194 was even more deficient than they themselves realized. They have

/84 cont./

000 We could thus be satisfied with our Independencia. It had a pleasant broad open plaza and one lower level where the clear brook emptied into the river, the small kitchen area shown on Plate 12 /omitted in the translation/. Several hammocks were also set up there, whereas Perrot's tent and the tents of the soldiers stood above, beside the "new construction." Everybody now worked busily to get a roof on this little house. A few loads of buriti leaves were fetched with the donkeys; unfortunately a great number of large ticks were also imported on them. Cross-rafters were lashed together with pindahyba bast to form a girão, a supporting framework, and above this the roof was covered with buriti leaves. The wooden saddles and the leather bags were stacked up in the house and the ethnological collection was sheltered on the framework under oxhides. A good-sized space remained for Januario for sleeping.

[124] The collection was a promising beginning. It already contained almost 120 specimens which were catalogued and provided with tin numbers. Less effort was required for the distribution of the food supplies. A small part was set aside for the return journey by land. The first experiments were now made with the Kemmerich tubes of meat; it turned out that they were best
122 cooked with vegetable cubes, Mélange d'Equipage. Tumayaua promised to see to it that mandioca flour was delivered from the village to those remaining behind, and Januario had before his eyes a bag of magnificent beads, turned over to him as a lure for the suppliers.

124 Tumayaua further promised to accompany us on our trip. We guaranteed him two fine axes, several shirts, and so many beads that he would be the richest /85/ man on the Kulisehu. He and Luchu, pampered on all sides, felt immeasurably content in their new environment. We showed them the campsite in Bengal light, which, in fact, looked magnificent, although the nightly illumination by thousands of fireflies which performed their torch dances in front of the dark background of the queimada perhaps created
[126] more of a mood. Tumayaua and Luchu unhesitatingly let themselves be photographed (Plate 6).[1] They did everything that was

[1] [See P. 40 -- Analyst]

/85 cont./

000 brought three large fat barbados, which traveled to the grill and well deserved being eaten, even at the witching hour, in the scenery of the roaring waterfall gloriously illuminated by the moon.

122 On 2 October we set out at 6:30 and reached the Bakaïrí harbor at 2:15. Good Paleko was already standing there with a bowl of mandioca paste. Wilhelm and I immediately went to the
123 village. It was very entertaining /86/ to observe how one welcoming scene followed the other, since the canoes arrived at intervals; new guests, again and again new excitement, and a new rushing forth out of the flute-house, where we sat amidst beijús
302 and calabashes. Some of the people had adorned themselves festively with colored designs. Kulekule had decorated his face and upper body with orange-red lines and dots, my intended had red serpentine lines on her upper thighs, the Egyptian a red forehead and nose, Tumayaua's small grandchildren were daubed and smeared black, their mother Eva appeared with her hair and skin
301 powdered white from her beijú work. Good-natured Awiá wore a cake knife, that is, a beijú turner, in her hair in a curious fashion.

628 There were also foreign visitors present from Village II and
574 III; we counted 18 hammocks in Paleko's house and 13 in Tumayaua's
126 houses. Ehrenreich was taking photographs. For each shot the models were compensated with a few beads. They were somewhat afraid, but the beads conquered the fear of danger. The women's group on Plate 5 was obtained only with difficulty. The women had let themselves be positioned and arranged, and Ehrenreich was on the point of exposing the plate, when they suddenly discovered their mirrored images in the lens and, astonished, fell upon the apparatus in order to examine it more closely. The photographer in dire distress! Tumayaua had gained possession of a useless plate of glass -- "pïru," water - and with it, following Vogel's directions, he set the first window in the straw dome of his house.

123 On this fine day I wanted to present a gift of honor to my hosts. Two young ladies of Berlin had given me a pretty blond doll to bring along, which they themselves had fitted out with a

? [see p. 28--Analisi?]

/91 cont./

353 a couple of fish drawings were drawn on with white loam. To our
531 greatest astonishment, triangles and squares were meant as illustrations of concrete objects and were not merely "geometric
126 figures." Wilhelm copied the entire frieze with painstaking precision, as Plates 20 and 21 show. I shall later compare the practices among the Bakaïrí with those among the rest of the Kulisehu tribes. Unfortunately it was not possible to bring home the originals. The loam was so loosely applied that it immediately crumbled off, and so coarse-grained that it could not be permanently fixed with a coating of collodion, as was done successfully with the masks.

000 Toward sundown, led by Aramöke, who was parading around in his red scarf, we went to the camp, which was now pitched at the actual harbor, and there, after the new shipwreck, we encountered a great "drying of laundry." Antonio's oar was also broken.

123 A number of Indians stood and sat around on the slope of the shore when we set out on 6 October shortly after 7:00. João Pedro had ordered for himself half a dozen fresh beijús and was served promptly in the early morning, as by a civilized baker.

133 The powerful rapids called "kulúri" by the Bakaïrí, which we soon cut through without peril, was the last one on the Kulisehu: "tűxu ãle," the stones are "all gone." On this stretch the river again greatly resembled the section beyond Independencia; many fallen trees in the water, frequent elevated sandy beaches or steep
[136] loam banks, the current somewhat faster. The small masarico with its little red legs came tripping rapidly toward us across the sand, called "go away, come, come," and flew ahead a little distance, to wait for us there again. The bends in the river were very numerous and the trip became a deadly bore. The sunlight was reflected glaringly by the light sand and the water glistened unbearably. At 2:45 we passed a right tributary-brook about eight meters wide, the Pakuneru. This is the same name that the Paranatinga bears among the Bakaïrí. At its source -- far away
[101] ih.... -- the kayãxo, the Kayapó /Cayapo/, are said to live.
7 [See pp. 280-281 -- Analyst]

/92 cont./

574 night. We sat down in the middle of the large plaza in a long row. Each one was brought a drinking bowl; the largest, along
574 with a cigar, fell to me. Speeches of welcome were now ex-
576 changed with great volubility.

áma, you = that is you. ehé úra, yes, I = indeed, that is I. bakaïrí úra, I (am a) Bakaïrí. kχaráiba úra, I (am a) Karaibe. bakaïrí kχúra, (the) Bakaïrí (are) good. kχaráiba iwakulukúlu, (the) Karaiben (are) very good. píma áma? (are) you (the) chief? píma úra, I (am the) chief.

123 Opposite each Karaiben squatted a Bakaïrí and admired him and what he wore. The Swedish matches, knives, mirrors, buttons, beads -- it was always the same routine. Except that in the case of Porisa it was my notebook that was most appreciated, and it was not the written pages or those covered with drawings, but the white, empty sheets that elicited exclamations of delight from him. We also strode about the plaza in pairs, arm in arm, in affable conversation. We studied the geographical distribution of the Kulisehu tribes in detail, but the dwelling places of the Trumaí still remained as obscure as before.

345 The flute-house was large and spacious, its roof dilapidated, much straw lay on the floor inside, and here, as in the houses, we missed the cleanliness which pleased us so in the other vil-
534 lages. In front of the flute-house, resting on cross-sticks, lay a
[532] huge hollow tree-trunk -- a morcego (bat) tree our men called it -- /93/ irregularly painted with human figures and fish vertebrae. During festivals they drummed on this giant instrument with thick wooden clubs, similar to the mandioca pestles.

535 Inside there were handsome masks and a new form of dance costume; two huge crinolines ten meters in circumference, covered with straw, and comparable to small huts, koálu, which
●126 the dancer wore on a ring on his shoulder. Soon enthusiastic
301 barter was under way everywhere. We obtained fine feather
237 ornaments, crowns made of arara feathers, which are light blue
534 on one side, yellow on the other, dainty mats in which they are
283

/93 cont./

126 534 283 [301] [239] stored, dark yellow reed diadems, such as Luchu is wearing on Plate 6, 1, others with radiating tips, large Panpipes, an oar decorated with drawings, spinning whorls of the simplest type, that is, disks made of potsherds, and a quantity of remarkable cylinder-shaped sticks, which are covered with ornamentation and worn on the back at festivals. But in the equipment of these third Bakaïrí it was clearly shown that we were with the section of the tribe living next to the rest of the Kulisehu Indians; all kinds of imported goods were present and were designated as such here. The Bakaïrí do not make any pots themselves and do not themselves have a place where they might fetch stones for stone axes, but here we were immediately told that the pots came from the Mehinakú /Mehinacu/ and the stone axes from the Trumaí. Among the pots one in the shape of a turtle represented an absolute masterpiece of primitive plastic art, on which the head, tail, and feet, as well as the shell drawing, were magnificently worked out. From the Auetó we found a half-broken clay doll; also originating from the Mehinakú, balls of finely spun cotton; from the Trumaí and Suyá, dainty feather caps. From our own possessions of 1884 we discovered two iron chisels, parts of a ramrod, which had been sharpened to a point on stones.

177 439 [323]

We met a Nahuquá in person; unfortunately, the man was obviously an idiot and had little to offer for my purposes. It is strange that this is not an isolated phenomenon: the Kustenaú of 1884 had a simple-minded Bakaïrí among them, the Yuruna likewise an Arara Indian definitely feeble-minded, and it seems to me I often noticed similar instances. Do the people become stupid in the new environment or are only the stupid specimens entrusted to neighbors for their use?

648 732

126 In the flute-house anthropological measurements and photographs were taken in exchange for beads. In this village there was a pronounced Semitic type, of which Plate 13, 2, represents a classic example. The people submitted to everything and called the caliper compass núna, "moon." Only one man was indignant when, after Ehrenreich had measured him from head to foot in all directions, I handed him the fee of three beautiful, large beads. He wanted to have as many beads as there were measurements

[153]

1 [See p. 138 -- Analyst]

/93 cont./

126 153 taken on him. With lively gesticulations and a /94/ memory worthy of appreciation, he repeated the entire procedure: the head from front to back, from side to side, the nose from top to bottom, the space between the eyes, the length of the extremities and their parts, the height of the navel above the ground, etc., etc., and after each pantomime he stretched out his hand toward the katakuá, the beads. There was nothing for it, the man's claim must be admitted, but I was obliged to compensate him with small embroidery beads; for when I started to pay him, he faithfully went over the number of measurements again after each pair of beads, first pointing to the latter, then to the corresponding part of the body, and he did not rest until the long list was quite carefully brought to an end. If these instances pile up, I said to myself, and if the Bakaïrí produce many such critical natures, their art of counting will make rapid progress. Here, indeed, was a tangible example of how trade fructifies and develops arithmetical gifts!

126 345 562 The women offered some resistance. It was quite impossible to take the readings on them in the flute-house. They were not permitted to enter it, although the noble building was already half in ruins. Hence they were measured and photographed on the plaza.

123 We carefully packed up our bartered treasures and asked Porisa to keep them for us in his house until our return. We did not dare overload our canoes and had to provide room for the collection among the tribes living downstream. Porisa, before our eyes, shoved the bundles onto a high cross-beam between the center posts and promised that no one would touch them.

At 4:30 we then set out, very satisfied, for the harbor once 226 [177] more. Antonio with eight Indians had gone out in front of the inlet where fishing was more rewarding and there demonstrated the use of the hook and line. His companions were able to set out homeward toward the village with a heavy load of piranhas, a 122 bagadú, and a pintado. We traded one of our small canoes for a better, larger one.

2: Steinen--135 E,D-5 (1884, 1887-1888) 1894 SP7 Bacairi SP7
Trumai SP23

B 101 171 197 /159 cont./ and, in order not to do violence to the perfectly justified tribal names, as actually happened in the case of the Nahuquá, we may call them, where we need a comprehensive term, the potter tribes, according to their most important ethnological characteristic. Beside them stand the Yaulapiti as a closely related Nu-Aruak tribe, but one already clearly different in dialect and revealing other influences.

B I 101 197 Thus the arithmetical problem has been simplified to the extent that we have before us Karaiben in the Bakaïrí and Nahuquá, Nu-Aruak in the potter tribes and the Yaulapiti, Tupí in the Auetö and the Kamayurá, and, as an indivisible remainder, the Trumaí.

II. Anthropological.

B T 126 128 141 In order to have a record of the physical appearance of the Kulisehu Indians, insofar as was possible during our brief acquaintance with the individual tribes, a series of measurements were taken, which did not turn out to be very numerous and are not evenly distributed according to the different tribes or the two sexes, yet nevertheless offer interesting material. Possible sources of error on the part of the observer may be put down as constant, since the measurements were all taken by Ehrenreich. He also took a far greater number of photographs than could be reproduced here; some of them, however, became very spotty and difficult to reproduce.* He expects to make further use of the illustrative

B T 128 141

* As is shown in detail in the list of illustrations, the following are reproduced here in photographs: both sexes of the Bakaïrí, Mehinakú and Kamayurá, as well as only men of the Nahuquá and Auetö, while Yaulapiti and Trumaí are missing altogether.

material and to deal with the collected material of the measurements in detail and according to its comparative value for the

/170 cont./

B T 141 The Trumaí have the lowest figure of all for stature, breadth of outspread arms, head circumference, hand length, the highest for head height, length-breadth and length-height index of the skull, navel height, the Mehinakú the lowest figure for the length-breadth index of the skull, for height of navel, symphysis, iliac crest, and trochanter, the highest, on the other hand, for stature, shoulder breadth (just as they are also rather outstanding for breadth of outspread arms and chest circumference), for zygomatic-arch breadth, and, although arms and legs are short, for the length of foot and hand. The Nahuquá do not have a 6 for any measure, but show relatively many 1's and 2's.

B T 142 ●126 /171/ The skin color is characterized by yellow-gray loam shades in all gradations; sunburn, dirt, and painting made it extremely difficult to determine the original color, and it was only under the cotton bindings on the upper arms or lower legs that one realized how light the Indians actually were. Wilhelm made a little color chart on the spot; according to it, the average shade falls between No. 30 and 33 of the Broca chart; the darker tones had a definite lilac-violet admixture, especially on chest and abdomen, the lighter tones a somewhat yellow one. We also used the Radde charts and found the greatest similarity for forehead and cheek with 33 m to n or also 33 o, the upper arms approximately 33 m.

B T 142 The head hair was black; especially among the Bakaïrí, Nahuquá, and Auetó, brownish black. The bluish-black shade did not occur. On the other hand, the hair, especially of the Bakaïrí children, looked strangely light and faded if the light struck it obliquely; at times it had a dark red shimmer. We never encountered "horsehair." The head hair was moderately thick and straight or, especially among the Bakaïrí and Nahuquá, decidedly wavy. To our surprise, we saw out-and-out curly heads among the Bakaïrí, such as, for example, the type shown on Plate 13. How much of it was nature, how much art, is difficult to say. At any rate, old Paleko in Maigéri, who had long since become superior to the vanity of youth, had short, curly hair. Among the Bakaïrí, the hair is wavy without artificial treatment. Sometimes the forehead was hairy almost to the eyebrows.

/184 cont./

000 skill, and only then did sensuous pleasure come into its own.

*171 302 [126] I entered in my journal each instance of body painting and was able to observe that even today there are two types of body painting here. /185/ The one which occurs to us first, that of external adornment, was the more uncommon and had one characteristic that distinguished it rather definitely from the other. This characteristic was that a design, simple or elaborate, was part of the adornment. A distinction must be made between daubing and painting the body. In daubing the useful is the decisive factor; in design painting, the beautiful. [822] The love of color is present in both cases, but secondary. Even the effect of urucú red is overestimated by us. If it had been so esteemed generally, all tribes could have used it. A person who lives with the truly gaudy adornment of the parrots is supposed to regard himself as particularly beautiful if he daubs himself with soot or even brick-red! Let us pause in front of the magnificent feather ornaments of tropical South America in the Berlin Museum für Völkerkunde and confidently compare with these the most beautiful and the most colorful things that our modern technology, which has certainly accomplished no little, is able to conjure up -- nature can still stand up under the comparison, and surely its feather splendor surpasses the modest black-white-red which charcoal, loam, and the orlean bush provide for the Indian.

*171 302 822 The Indians never use white for body painting! I already hear the answer: "he finds white not becoming to him." There is probably something in this. He valued our white beads less than the red ones; he preferred the blue ones to both, for they contrasted best with his skin. One could retort, to be sure, that he made these distinctions merely at a glance and before he saw the beads on his body, but it may be that he liked red better than white and blue better than all the rest, not because he preferred the, to him, more unusual colors, but purely as a matter of taste. But this still does not explain why he avoided white altogether; one would only understand why he used it

/216 cont./

*171 323 415 gourd bowls were blackened on the inside, we shall understand the connection.

*171 174 323 415 Originally the Indian pot had nothing to do with cooking and was merely a substitute for the gourd. The women fetched water in the gourds to the huts or the campsites. How they managed when they had no gourds we see to this day in the little baskets smeared with loam, which are familiar from several tribes. The leaky canoe is also smeared with loam; the body is smeared with loam, the beginning of body painting, and the loam itself is transported in baskets, as we have observed, and that was probably the main thing. If gourds were often not available, the women soon learned to make their loam baskets more solid by a more lavish use of the plastic clay; moreover, they could dispense with the plaited work as soon as they noticed that the dried loam forms were sufficiently resistant by themselves. They set them in the sun or over the fire and thus found the cheapest source of supply for artificial gourds.

The women did not make this discovery, however, until sedentary times; the wife of the roving hunter could not have replaced the gourd with the heavy and breakable pot. Still less could the hunting man have been the inventor of the pot. It is exactly the same situation as for the origin of agriculture.

*171 174 415 The pot in the beginning is only a container, like a gourd, or, in certain instances, a basket. When we hear that people are buried in pots, all the associations that we have with our pots come to mind; we think of a sort of cooking pot and are inclined to feel an obscure connection with cremation. Thus it is important to learn that the hunter tribe of the Bororó laid the skeletons of their dead, not in big pots, like Humboldt's Aturen, but in feather-decorated basket-bags, so that here, too, the preliminary stage has been preserved.

●[126] /217/ Just as gourds were used for drinking and eating, pots were also used at first for only these purposes. The great number of small and medium-sized pots which we brought back from the Kulisehu are almost all "bowls," not cooking pots. The filtrate

B /241 cont./
*171 bent outward horizontally. These pots were not, as one would
415 expect, the most common ones, but rather the rarest. I scarcely
B [252] believe that there was one in each dwelling. Cooking did not play an important part, except for the preparation of flour, and for that the large kettles were required. On the other hand, a third type was found quite abundantly. These are the many-shaped warming and eating bowls 10-24 centimeters in diameter, which are represented by typical examples on the two plates, 23 and 24, "Ceramic Motifs" /see pp. 328 - 329/. A glance at the two plates teaches us the important fact that the basic form of these pots studded with edge projections is that of the roundish-oval vessel-fruit, whose /242/ curvature they have retained, although a flat bottom should be preferable for the pot. On the other hand, the curvature has made possible the plastic motif of the animal body. These clay bowls, as they are probably best called, were also by no means numerous in the houses. We saw the smallest number of them among the Auetö and Kamayurá. From the Trumaí we acquired only two small round pots, but this does not mean anything because they were in flight. We
B [126] searched out every specimen because of their artistic value; we brought back some 80 in our collection, and if I now estimate that in the villages visited by us there might have been twice that many in all, I am sure the figure is too high. There are probably scarcely three small pots per household on the average. The gourd vessels still have precedence. There was, of course, every transition in size, as well as in use, to the small cooking
B [264] pots. Eating was always done, however, out of the clay bowls, while the contents of the cooking pots were dished out. The clay bowls were preferred for children.

W Unfortunately, we did not observe how the kettle-pots
323 were shaped. We saw only the extremely simple manner in which a Mehinakú woman in the Nahuquá village made a scarcely medium-sized pot. She brought out a basket filled with loam -- it interested me more than anything else in relation to the history of the origin of the pots -- added water to the clay, and pressed the superfluous water through a sieve. She shaped it, kneading and scraping it, and, in view of the smallness of the pot, did

/246 cont./

*171 18 825 mental world in every art and science, no matter what it is called, and there can be no foundation for this other than their hunting culture.

000 The material interest in the animal precedes the formal or esthetic interest. The flower in art is secondary, exactly as it is in ornamentation; first the feather in the ear and then the little bunch of flowers on the hat. I saw araucarias portrayed in the "picture writing" of the virador in Rio Grande do Sul. A palm tree would be just as easy to draw as a pine, but no palm in the north furnishes such indispensable food as the araucaria formerly provided for the "bugre" /wild Indian/ of that southern province. Before art went after bread, if I may alter the meaning of the sentence somewhat, it went after meat and fish. I shall have to come back to this subject, especially in connection with the products of the ceramic art.

*171 212 532 823 Sand drawings. They are at first a form of communication, like words. I have spoken of how the descriptive gesture readily and easily became a picture. Map drawings were the most common. Our second journey arose through the sand drawing of the arrangement of the upper Schingú, with which the Suyá geographer illustrated his statements; cf. page 126. "He enumerated all the tribes that are settled on the upper Schingú; in order to be quite clear, he drew the course of the river in the sand with his finger. To our greatest surprise, he drew the Batovy, the only one which he portrayed in this way, and, to be sure, entirely on his own initiative, with corkscrew-like, tortuous course." (Durch Centralbrasilien /Through Central Brazil/, p. 213 /see 1: Steinen, this file, p. 104/.) The Batovy, as we learned to our sorrow, was a true River Meander.

*171 212 532 /247/ We saw the same thing among the Kulisehu tribes. The number, sometimes of tribes, sometimes of rapids, was indicated by dashes. Circles were houses; wreaths of circles, villages, corresponding to the actual arrangement of the circular houses around the large plaza. All these figures were also drawn with pencil in our book, while the accompanying words were taken down as dictation. A certain individualization, as in the

• [126]

BO 171 532 /249 cont./
extremities look like a shimmering whitish painting. The eye and the spotted markings of the skin were indicated with dark sand. Since the figures were at least life-sized, they gave a surprisingly lifelike impression in the evening twilight; it looked as though huge, shimmering and glistening skins were spread out on the ground.

B * 171 532 BO 171 532 Pencil drawings. Even in 1884 we let the Suyá draw with pencil in our notebooks. They themselves were amused by it; they were not awkward, and only at first did they superfluously hold the pencil point into the flame, being accustomed, for their part, to drawing with resin-saturated sticks. They drew rhombus-shaped designs, similar to those on their gourd bowls, which at that time I dismissed with the label "geometric figures." This time B BO [126] we had them draw a series of persons and objects which turned out to be extremely instructive. On the four plates, 16-19 /see pp. 265-268/, these artistic productions, which could still be considerably improved, have been reproduced with painful accuracy; there are portraits of the members of the expedition, especially of me, and furthermore two jaguars and a woman's triangle with the accompanying topography done by Kulisehu Indians, as well as a soldier, a woman, a pipe, a whizzer stick, two jaguars, a tapir pursued by a dog, a monkey, a hummingbird, and three turtles by the Bororó. The animal pictures of the Bororó, like the sand drawings covered with ashes, are filled with black inside the outline and show that these artists already had higher aspirations, although in their sparse ornamentation they did not achieve more than is shown by the whizzer stick.

000 At first the pencil drawings vividly remind one of the pictures in the copybook of little Moritz. In fact, in the interesting little book by Corrado Ricci, l'arte dei bambini /The Art of Children/, Bologna, 1887, which reports on studies of many children's drawings, there are many correspondences, and more than the author himself assumes when he considers the drawings of primitive peoples. Children describe a human being, instead of reproducing him artistically, "just as they would describe him with words." In their first attempts they are satisfied with the most

2: Steinen--339 E,D-5 (1884, 1887-1888) 1894 SP7 Bacairi SP7

I. Masks.

* 171 532 535 On the second journey our yield of dance ornaments and, above all, of face-masks was considerably larger than on the first. This is all the more important since the masks, which are, after all, distributed throughout the world in the most diverse forms and for the most diverse purposes, and which play such an important part among the Indians of northern America, have so far been observed only to a relatively slight extent in South America. It seems that they occur in particular in the Amazonas region, but it may only seem so. All the tribes have their dance festivals, all have pantomimes in which animals are portrayed, people adorn themselves with natural ornaments of skins or feathers, imitate the voices and movements, and spontaneously arrive at the characterizing mummery which makes the spectacle more effective. The technical skill of the mummery and its characterization certainly differs, but probably all hunting peoples reached the level which we come across among the Schingú tribes, again with an entirely different development of mimic devices. We are so poorly informed about this only because the opportunities to investigate living tribes in an undisturbed state are rare and can be only superficially exploited during a fleeting visit. Our own journey is the best example. In one region where • [126] in 1884 we came across strange headgear with animal imitations of straw, etc., but only two wooden dove-masks, in 1887 we brought back a handsome collection of face masks which, now in the Berlin Museum für Völkerkunde, permit an interesting comparison with the grotesque animal masks of the Tekuna /Tucuna/ from the upper Amazon River that are present there. Ehrenreich, too, brought back from the Karayá /Caraja/ on the Araguay /Araguaia/ a number of huge dance masks adorned in the most colorful manner with feathers, which in their construction remind one most strikingly of the Duk-duk of the South Sea.

[184] [345] Not only each tribe, but each village has its own masked dances. The center is always the "flute house." In their character the dances are extraordinarily alike throughout Brazil. Always the running around in a circle and the jerky singing corresponding

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Sept. 1926 bis Aug. 1928
/Results of My Two Year Exploratory Trip in Mato Grosso. Sept. 1926 to Aug. 1928/," pp. 86-88.
Zeitschrift fur Ethnologie,
Annual Set 60, Heft 1/3.

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In Cuiabá I had already encountered some Bakairí who had come from Simões Lopes with a herd of oxen to the capital. Since at that time the revolutionaries, led by /Luiz Carlos/ Prestes, were passing through Mato Grosso and also were making the vicinity of Cuiabá insecure, these Bakairí were prevented from undertaking their return journey for the same reason I was unable to carry out my projected trip to Simões Lopes. They were four men and one boy of ten, and when they visited me one day in my house, it turned out that one of these Indians, called Marcellino Caminago, or by his native name, Palugude, came from the second Bakairí aldea on the Rio Kulisehu. At the time of my stay in this aldea 26 years earlier, he had been a small boy, but he still remembered me well. It was interesting to note how this memory gradually came back to him when I played on my violin the same melody that I had played many times in the Maimaieti aldea among the Kulisehu Bakairí. He asked one of the other Bakairí what my name was, and when I told him that my name was "Doctor Macimo," he knew at once that his memory had not deceived him and he greeted me as an old acquaintance. Naturally, from this moment on he frequented my house with his small son, Lorenzo, whose native name was Kaiura, and with the other Bakairí, and since some /29/ of these Bakairí were quite familiar with the Portuguese language I had a good chance to take down linguistic notes and to obtain at this time exact data on the changes which had taken place with respect to conditions among the Bakairí since my former journey. Among other news they told me that old Cacique Reginaldo had lived on for a long time and had

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result of the latter's continuous movement to the Rio Paranatinga, Indian influence on the eastern Bakairí had increased once more, and when in the year 1927 I visited the Simões Lopes Post, where in the interval all the Bakairí had settled either at the post itself or in its vicinity, it was still possible to find there many ancestral implements and customs. In the Bakairí houses there were many objects made in the native manner, so that I was able to acquire a relatively large collection for the Berlin Ethnographic Museum. Among the objects in this collection were, as already mentioned above, several that came from the region of the tributaries of the upper Xingu River itself, which the Xinguanos had brought with them when they had moved to the Rio Paranatinga or which these Indians had received later from Indians of other tribes as the latter visited Simões Lopes. Among the objects from the region of the upper Xingu River tributaries we may note especially the fired clay vessels which were imported in large quantities, because, according to the Bakairí, there was no clay suitable for making them at Simões Lopes. The large fired clay ollas found in large numbers in Bakairí houses and used to boil the pyserego drink were obtained from the Mehinakú. A good example of the small vessels that came from the region of the upper Xingu River tributaries is shown in Figure 25. This vessel (V.B. 9870), (42) one of the appendages of which is characterized,

42. This is the catalog number of the Berlin Ethnographic Museum.

by the formation of a mouth, by an animal head, corresponds in shape to a specimen of such a vessel which I brought in the year 1901 from the Rio Kulisehu Bakairí (43) and to other similar

43. Max Schmidt, Indianerstudien in Zentral-Brazilien, loc. cit., p. 401, Fig. 275 /257/.

323 /35 cont./
[126] specimens collected by Karl von den Steinen which were said to
[532] represent bats. To the basic, dark color of the outer surface of
[531] the vessel, brown paint is applied on the walls in parallel vertical strips and on the bottom of the vessel in curved lines emerging from the circumference of a circle whose center is the center of the pot bottom. The height of this pot reaches 10.5 cm. and the diameter of its upper rim, 26.5 cm. Two other fired clay vessels, both smaller, are represented in Figures 26 and 27, one of which (V.B. 9877) has a height of 11.5 cm. and an upper rim diameter of 26 cm., and the other (V.B. 9874) a height of 12.5 cm. and an upper rim diameter of 20 cm. Of the other objects from the region of the upper Xingu River
301 most were ornaments. The necklace shown in Figure 24 (V.B.
126 9957) and made of small shell disks (diameter: 0.8 cm.) and a large stone bead was given to me in Simões Lopes by my old friend, the Bakairí, Karía, as a particularly precious object from former times. Other ornamental objects in my collection are shown in the following photographs:

Figure 24, a. A necklace of small shell plates /chapitas/ (V.B. 9956. Length of the plates, 2.5 cm.).

/36/ Figure 23, c. A necklace of shell disks with a zoomorphic (bird) pendant of fruit rind (V.B. 9954).

Figure 23, b. Zoomorphic stone pendant for a necklace.

Figure 23, a. Feather diadem. (V.B. 9968.) Length 36 cm. Width 8 cm.

285 Among the cultural goods of the Bakairí which we must
184 also regard as products of the native industry, but which, in contrast with those just described, were apparently made by the Bakairí of the Simões Lopes Post themselves, we may point out first of all the various kinds of plaited objects, because they will serve to complement on various points my previous publications on Bakairí plaited objects. (44) For this reason I shall

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44. Max Schmidt, Indianerstudien in Zentral-Brasilien, loc. cit., pp. 330-371.

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Cf. Idem., "Ableitung südamerikanischer Geflechtsmuster aus der Technik des Flechtens /Derivation of South American Plaiting Pattern from the Technique of Plaiting/." Zeitsch. f. Ethn., 1904, Heft 3 and 4, pp. 490-512. Idem., "Die technischen Voraussetzungen in der Ornamentik der Eingeborenen Südamerikas /The Technical Bases in the Ornamentation of the South American Natives/." Ipek. Jahrbuch für Prähistorische und Ethnographische Kunst, 1926, pp. 142-174.

discuss the plaited objects that I collected from the Simões Lopes Bakairí in a special section that follows. In addition to plaited objects I was primarily concerned with the acquisition of a mortar and its corresponding pestle and a triangular barbecue, because the relevant collections of the Berlin Ethnographic Museum did not include any specimen of these Bakairí objects which are to be found in almost every settlement of these Indians. The wooden mortar which I brought from Simões Lopes (V.B. 9883, called óro by the Kuliseĥu Bakairí) is shown in Figure 29. Its height reaches 38 cm. and the rim diameter 25 cm. From the irregular shape of the bottom it may be assumed that the lower part of the mortar was implanted in the ground. The corresponding pestle (V.B. 9884) has a length of 95 cm. and is shown in Figure 28. The barbecue shown in Figure 30 and called by the Kuliseĥu Bakairí si(r)ka has the usual triangular shape of Bakairí barbecues. The sticks of which this barbecue consists are bound together with tree bark. Its height reaches 105 cm.

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I found the dancing sticks shown in Figures 33 a-d and 34 a-d (V.B. 9942, 9943, 9945-9948, 9951, and 10071) in

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535 Cacique Pires' house, where they were used in the dance fiestas
126 staged at specific times by the Xinguanos. The fire-engraved
[531] embellishments enhanced with black paint are wholly ancestral. Besides circles and spirals they also include other decorative elements of the Rio Kulisehu Bakairí. The length of these sticks reaches from 76 cm. to 100 cm. and their diameter from 1.7 cm. to 4.5 cm.

532 Of the figures made of maize husks, such as the Bakairí
126 of the upper Xingu River tributaries had in former times, I found two specimens in the settlement of Xinguanos on the Rio Paranatinga, which represent birds (V.B. 9964 and 9965. Length 15 cm.) A ball made of husks of ears of maize (V.B. 9966. Length 21 cm.) such as was used by the Bakairí of the Kulisehu in general for their game with a ball, which they called tóju, is shown in Figure 31, b.

126 Small figures in the form of the human figure shown on
532 Figure 23, d (V.B. 9961. Length 10 cm.) were placed, in
751 Simões Lopes, around the /37/ necks of newborn babies to protect them from illness. I had acquired a good, old specimen of such a figure which was tied with an animal claw from the necklace of the little girl of a woman belonging to the Bakairí who had moved from the Rio Novo. A day later she came with her child to ask me to return to her the necklace with the pendant, because the child had fallen ill after the loss of the necklace. She exchanged the old figure for the new one shown in Figure 23, d.

211 Finally, I must still mention the notched board shown on
194 Figure 31, a (V.B. 9969. Length 23.5 cm.) Since such boards,
179 probably intended as mnemonic aids, are not found among the Bakairí of the upper Xingu River tributaries, we must assume that this case is an instance of foreign influence in later times.

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III. Plaited Objects of the Bakairí in Simões Lopes

Most of the plaited objects that I acquired from the Bakairí in Simões Lopes belong to that kind of plaiting which I called in my respective previous publications Stufengeflecht (stepped plaiting).

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The two fire fans shown in Figures 35 a and 35 b (a: (above) V.B. 9918. Length of the upper rim 45 cm. Width 19 cm. b. (below) V.B. 9919. Length of the upper rim 43 cm.
[178] Width 17.5 cm.) are similar in their external form to those, with which we are familiar, of the Kuliseh Bakairí of former times, but in regard to technique they already show certain signs of degeneration. In the chapter "Geflechte und Geflechtsornamentik im Xingú-Quellgebiet /Plaited Objects and Their Ornamentation in the Headwater Region of the Xingu/" in my already-mentioned book, Indianerstudien in Zentral-Brasilien, I dealt at length with the technique used in the construction of such fire fans, because these plaited objects were especially suitable to show the dependence of the ornamentation of plaited objects on the technique of plaiting used in their construction. It is possible to determine exactly the specific units in the plaited object and the order in which they were successively fashioned, and the specimens shown in photographs in the work mentioned clearly reveal how the ornamental lines between these specific units of the plaited article and, successively, the overall ornamentation of the respective fans, are intimately bound to the technical conditions of the plaiting.
[531] Thus, in all fans of this kind /obtained/ from the Kulisehu Indians, the two triangular units of the plaited object, which begin with their bases on the two sides of the lower edge of the object, are striped horizontally, that is to say, parallel to the lower edge, while the middle part of the fan, which integrates /?/ the beginning of the plaited object and is shaped like a square resting on its corner, is usually striped vertically.

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285 531 walls of the resulting basket will show uniform striping running horizontally, while a basket the walls of which show striping running vertically will result if the surface of the bottom has a cross-shaped decorative element. (Cf. the basket shown in a photograph in my above-mentioned book (48).)

48. Max Schmidt, Indianerstudien in Zentral-Brasilien, loc. cit., p. 354, Fig. 180.

285 184 531 Already on my trip made in the year 1901, I found among the Kuliseh Bakairí a kind of basket which, in its external form, corresponds to the basket just described but which, in terms of the structure of the plaiting of its bottom suggests a completely different beginning of the plaiting. (49) A hoop

49. Ibid., pp. 360-362.

for adorning the head brought by me from the same Bakairí shows, instead of the usual decorative elements of these Indians, the special figure that appears in the middle of the bottom of these baskets. (50) See the diagram shown in Figure 50. On my

[114] [126]

50. Ibid., p. 414, Fig. 272.

last trip, made in the year 1927, I acquired from the Bakairí of Simões Lopes several specimens of such baskets. Of the three specimens of baskets of this kind shown in Figures 40 (V.B. 9890. Height 17 cm. Width of the bottom 30 cm. Width of the upper rim 33 cm.), 41 (V.B. 9889. Height 18 cm. Width of the bottom 21 cm. Width of the upper rim 28,5 cm.), and 42 (V.B. 9880. Height 25 cm. Width of the bottom 21 cm. Width of the upper rim 33 cm.), each shows a different structure of plaiting in the center of the bottom of the basket: that of the basket shown in Figure 40 has four

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three-step figures (cf. diagram in Figure 51), that of the basket in Figure 41, four four-step figures (cf. diagram in Figure 52), and that of the basket in Figure 42, four five-step figures (cf. diagram in Figure 50).

With the whole leaf of the buriti palm, the Simões Lopes Bakairí made, besides the flat baskets described above, ordinary baskets also, and this in two different forms depending on whether only one palm leaf or two palm leaves were used to make the plaited object.

[26] Of such baskets made from a single leaf, no specimens are known from the Bakairí of the upper Xingu tributaries, but I acquired such a specimen in the year 1901 from the Rio Novo Bakairí, which I have described and shown in a photograph in the above-mentioned work (51). But it is likely that the Bakairí

51.- Ibid., pp. 347-348
Figs. 174-175.

of the upper Xingu tributaries also had baskets of this type in former times and that this was not noted by the respective explorers. The /42/ Kuikuchu Bakairí called this kind of basket very common among the Bakairí of Simões Lopes, kurá. Of the specimens acquired in Simões Lopes, one is shown in Figure 43 (V.B. 9900. Height 24 cm.; Width 25 cm.). The making of such baskets proceeds as follows: the leaf strands are divided into two groups and the strands in the first group are plaited with those in the second group, in twill fashion and beginning with the middle strand. The plaiting, of single mesh to quadruple mesh, presents the characteristic striping of strip plaiting, at first going in a vertical direction but passing to the horizontal direction in the second unit of plaiting formed on the front side on the edge of the leaf by folding the free ends of the strands and plaiting them in the opposite direction. Cf. the diagram shown in Figure 53.

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Of the baskets plaited of two buriti palm leaves, called by the Rio Kuluene Bakairí bo'idju, several specimens were already known from the Bakairí of the upper Xingu tributaries, which are similar with respect to their form and manner of plaiting, on the whole, to the baskets which I acquired from the Simões Lopes Bakairí. In these baskets, too, of which three specimens are shown in photographs in Figures 44-46 (V.B. 9899. Height 36 cm. Width 32 cm. V.B. 9904. Height 32 cm. Width 34 cm. V.B. 9901. Height 37 cm. Width 34 cm.), the plaiting consists of single mesh or triple mesh. I have described the plaiting technique used in these baskets at length in my above-mentioned book, (32) with the aid of a diagram:

32. Ibid., pp. 356-359.
Figs. 182-184.

and I have shown that the beginning of the plaiting is formed by two square plaited units, of which one situated at the front side of the basket (square ABCD in the diagram in Figure 48) is plaited from the strands of half of each of the two leaves, and the other unit, situated at the back side of the basket (square EFGH in the diagram), /is woven/ from the other half of each of the two leaves. These two square units of plaiting, placed corner to corner, and, in their original position, placed one before the other, are united by two other units of plaiting made from the free fibers of the first two units (squares ADHG and ABFE in the diagram), in such a way that these four square units together form one unit (square HIFC in the diagram) the size of which is twice that of the two original units. While the four corners of this unit of plaiting (square HIFC in the diagram) are folded upward in a vertical position (triangles DBC, BFE, EIG, and GDH in the diagram) and serve as parts of the four walls of the basket, the bottom of the basket is formed by the middle part of this unit (square GEBD in the diagram) which

/42 cont./

285 remains in a horizontal position. The plaiting of the basket
184 acquired by me from the Rio Kulisehu Bakairí and that of the
53 Simões Lopes basket shown in Figure 44 consist solely of such
[129] a square plaited unit whose corners are folded upward to serve as walls for the basket, without the addition of other plaited units to /43/ complete the four walls of the basket. But the two baskets from Simões Lopes shown in Figures 45 and 46 present a more advanced form of this type of basketry in so far as the four blank spaces which appear between the four triangular parts folded upward to serve as part of the walls are filled secondarily to complete the plaiting up to the upper rim of the basket. Since the free ends of the fibers in a plaiting done in this manner all come out at the upper rim of the basket, it is possible, in order to secure them in this place, to fashion a very even and solid rim from which emerge, on both front sides, the ends of the stalks of the two buriti leaves used in the plaiting.

An interesting contribution to the problem of the dependence of basketry ornamentation on technique, and of the derivation of ornamentation from technique, is furnished by a comparison of the two baskets from Simões Lopes shown in Figure 45 and 46. The ornamentation of these two baskets is basically different from that of baskets of which plaiting is formed by loose fibers, such as that of the baskets shown in Figures 39-42. These baskets are also plaited in such a way that a flat square forms the beginning of the basket with the middle part forming the bottom of the basket and the four corners, folded upward, forming parts of the four walls. But by the fact that this flat square of plaiting is composed, in turn, of four plaited units marked by different directions of the striping of its ornamentation, uniform striping is achieved for all four walls, since in this case the striping in the four corners of the main unit, when folded upward, runs in the same direction. With regard to the Bakairí baskets woven of two buriti leaves, such uniformity in the

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531 /44 cont./
184 direction, while the corresponding parts of the lateral walls and corresponding plaited supplements have vertical striping.

285 Examples of the kind of plaiting called by me in my
227 respective previous publications Doppelfadengeflechte (double-
184 thread plaiting) are represented by the fish trap shown in Figure 54 and the flat basket shown in Figure 55. Fish traps like the one shown in Figure 54 (V.B. 9914. Length 54 cm. Diameter of the upper rim 25 cm.) were very common among the Bakairí of the upper Xingu tributaries, and the Berlin Ethnographic Museum possesses several specimens collected by Karl von den Steinen, who mentions them briefly in his above-mentioned book, Unter den Naturvolkern Zentral-Brasiliens. (53) He says

> 53. Karl v.d. Steinen, Unter den Naturvolkern Zentral-Brasiliens, loc. cit., p. 236.

there: "As for fish traps, there were two kinds: one called by the Bakairí puroschi was broader and had rectangular intermediary spaces, while the other, called tanaschi, was narrow and long and had high, large meshes oriented vertically." In Karl von den Steinen's book, there is no drawing or photograph of such
● 126 a fish trap. The specimen which I got from the Simões Lopes Bakairí and which they call tikíshi consists of slender twigs bound at regular intervals by a double strand which, starting at the bottom, goes through the twigs in spiral fashion. A funnel-shaped entrance made of thicker twigs is placed at the upper edge.

285 The flat basket shown in Figure 55 (Length 65 cm. Width 37 cm.) serves to store fish and consists of a wooden hoop filled in with double-thread plaiting in the form of a small mat like those the Bakairí used to strain their liquids.

Finally, I must mention the small basket shown in Figure 56 (V.B. 9891. Height 20 cm. Width of the upper rim 19 cm.)

256 574 535 dance was given at night accompanied by flute playing.

When a woman came out of seclusion after the 256 535 birth of a child the women of the village danced 533 to the tunes of the *tadánwe* and *nokigóru* flutes.

ORIGIN MYTHS

773 [126] Although the Bacairí have many myths, only two were obtained. One of these is the *yamadílli*, or the origin of day: In the beginning it was so dark and cold in the world that the people had to cover their bodies with grease to keep warm. The people wanted the sun to come out, so they put on their ornaments and painted their bodies and began to pray *o orimóto*, the great spirit who lived in the north. The Bacairí believed that *orimóto* was not an Indian but just a man who lived in a stone house with some of the animals which he had created. The people continued praying to *orimóto* and when light finally came the people were old and the children had grown up.

Yawitíkadúke, or "those who died in the fire," is a story which tells about the origin of cultivated plants and the *yawisóri*, or corn dance: Once long ago there was a number of boys who were in puberty seclusion. At that time there were no cultivated plants the people living by hunting and collecting wild plant foods. The boys were kept in seclusion so long and had so little to eat that they becamevery tired. One day when the relatives of the boys went out to collect food the boys all committed suicide. When the relatives returned and found the boys dead they were sorry and angry with themselves for neglecting them. They built a large fire and after dancing around the fire naked they jumped into the flames and were burned to death. The leader of this act was *yawíti*. Later the soul of *yawíti* returned and spoke through one of the living Indians. He explained to the Indians how to grow corn and other food crops and how to perform the corn dance. After that the corn dance (*yawisóri*) has always been performed.

773 171 [127] As the Bacairí formerly lived in association with the other Upper Xingú tribes, it is perhaps useful to compare their following origin myths as gathered by Von den Steinen with those of the Camayurá. There appears to be a close resemblance between *Kamaschiní* of the Bacairí and

Geographically the post is situated ideally on a high land removed from the river and cleared of all vegetation, the jungle appearing only as a narrow fringe along the river banks. Like the rest of the high plateau it is wind swept, and generally pleasant. It must be added that contact with white people, such as is had when a small group of natives go to Cuyabá, has brought syphilis to them, and it may be their mortality is due to this.

One occupation enjoyed in former times is denied them, and that is fishing. There are practically no fish in the Paranatinga, at least up to where the post is located. Since meat is gotten only on rare occasions, and no hunting is done, the diet is mainly one of vegetables and considerably poorer than when they were living in their original state. This may also explain their lowered resistance to disease.

Very little museum material which represents their own products can be collected from the Bakairi. What has not been gotten from the Inspectoria has been brought back on excursions to the Kuluseu. Pottery has not been made since their coming to the post, according to them. The huge vessels that they possess either have been brought with them from their former homes or bartered from the tribes on the Kuluseu. It is claimed that the proper clay cannot be found in the neighborhood of Simõe Lopes.

Arrows are still being made, an iron nail generally being substituted for the old bone point, but most of the arrows also come from the Kuluseu.

For the old hammock made of palm-leaf fibre the cotton hammock has been substituted, but the same open net style has been kept.

Mussel shell ornaments have also been bought from the tribes of the Kuluseu. In brief, almost anything that is found in their village must bear the suspicion that it is not a Bakairi product.

However, they have preserved a few customs, such as filing the upper teeth to a point, wearing under the European clothing the gee string, and ceremonial use of the bull-roarer, and they probably remember many of their ceremonies.

The short time spent at the post was mostly devoted to taking anthropmetric measurements, which were subsequently lost on the Kuluseu, but in some notes I do find the statement that in blood groupings most belong to groups three and four, the former predominating.